

RAMAYANA

PART I

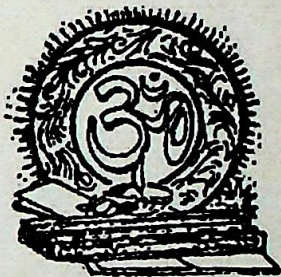


Author : **Dr. SWAMY SATYAM**

Published by :
Vedic Sathya Sushama Trust
Ananda Ashrama, 12, Hemanivasa
I Block East, Jayanagar, Bangalore - 560 011.

RAMAYANA

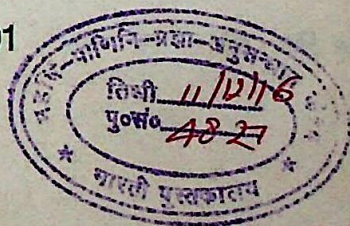
PART I



Author

Dr. Swamy Sathyam

2001



Publishers

Vedic Sathya Sushama Trust

'Ananda Ashrama', No. 12, 'Hema Nivas'

1st Block East, Jayanagar

Bangalore - 560 011 Karnataka, INDIA

© 91-080-6643478

'RAMAYANA' - Part I : A Small book on the Epic Hero Sri Rama written as answers to the questions put before the author Dr. Swamy Sathyam, Vice Chancellor, Vedic University of America, 25725 Durrwood C.T. Castro Valley C.A.-94552 U.S.A. Published by Vedic Sathya Sushama Trust, 'Ananda Ashram', 12, Hemanivas, 1st Block East, Jayanagar, Bangalore - 560 011, Karnataka, INDIA.

Copies : 1,000.

© Author

Price **Rs. 25/-**

Printed at :

Shankar Printers

301, 10th Main Road, 3rd Block

Jayanagar, Bangalore - 560 011

Phone : 6630680



FOREWORD

The easiest way to bring up our children in the atmosphere of Indian culture and introduce them to the valuable principles of Hinduism is by telling the stories of Shri Rama and Shri Krishna. Religion purifies and refines the life of a person, but then, the righteousness must be observed through practice. These great men are worshipped and honoured even after a long time they were born, just because they applied what they studied in their lives and became godly persons. It is better to begin telling these stories from the very early age when the children start grasping the ideas. Though we do not know, yet the things told at this stage are imprinted on their minds and are never erased. These things in the long run channelise their way of life and they are never strayed.

This book, while helping the parents in this endeavour, also clears a number of doubts and misgivings and gives a lot of new informations regarding Ramayana episodes. It is the outcome of 30 years research work done by the author on Ramayana. Was Naarada really responsible to bring quarrels in homes? How did Aryas lead their lives in those days? Did they live in huts and jungles as our children are taught in the schools? Were they not conversant with the town planning and architecture? What is the meaning of Putreshti Yajna? How were the four children born? What was the sin of Dasharatha? Who was Vasishtha and what was his contribution in the birth of Shri Rama

and his brothers? All these questions have been elaborately answered in this book.

The parents and children are advised to assemble every evening at home and chant 108 names of Shri Ramachandra from the book "Naama-Japa-Yajna" along with their meaning. It will inspire the children to imbibe the good qualities of Shri Rama.

May God bless all the readers with success in their lives.

- Swami Satyam



THE RAMAYANA

Question : What is the meaning of the word Ramayana?

Answer : Rama + Ayana = Ramayana. That is, the book which explains the way of life Shri Rama lived, is called Ramayana. Everyone faces problems and difficulties in his life, and solves them in his own way. Some sit idle, others try to escape from them, some commit suicide, while others leave the path of truth and righteousness. But there are a few who face these problems boldly and get across them without sacrificing their principles. Such people set an example for all others. Rama was one of those great men. His way of living life was unique. This book analyses the wisely steps he took at all crossings of the way of life and guides us towards our goal.

Question : Who was Rama?

Answer : He was a great emperor of India.

Question : Why has this book been named after him? Were there no other kings?

Answer : Yes, there were other kings. But just like the stars lose their importance once the sun is there in the sky, even so Rama was the only shining star in that dynasty called Raghuvansha and he was the one who saved Arya Sankshriti (culture) from the Asuras headed by Ravana, the king of Lanka.

Question : Who wrote this Ramayana?

Answer : The first and foremost author of this historical story was called Valmiki.

Question : Is it a true story? Some people say that it is only fiction and there was no Rama, Sita or Ravana in real life.

Answer : The Ramayana is a real story. Valmiki was there at the time of Rama. He came to know of the greatness of Rama from another sage called Naarada, who was a great Historian of the time.

Question : Is Naarada the same fellow who, according to the Puranas, indulged in a nasty job of bringing quarrels in the families of the gods? He has been described as enjoying back biting and the quarrels between husbands and wives.

Answer : The concept of Naarada Muni is totally wrong. He was a saintly person, and according to Valmiki he never indulged in these nasty things. He was a great Vedic scholar, having all the information regarding the great souls of the time, and kept himself busy in studies and meditation. His name itself explains his qualities - **NA + ARA + DA = NAARADA**, i.e. the person, who never gives trouble to any one. There are so many rumors, lately developed, which make mockery of this great history. The Indian scholars, however, have done a lot of research work in this field and presented the true picture.

Naarada was a great saint. He was not an ordinary person enjoying senseless things. When Valmiki came to him....

Question : But who was this Valmiki? What is the meaning of his name?

Answer : "Valmika" is a Sanskrit word meaning an anthill. You might have seen small hillocks made of mud with a number of holes peeping out, and sometimes you may also find some snakes living in them. These are called Valmikas. The man coming from a Valmika is Valmiki.

Question : What do you mean? Was this man born in an anthill? How is it possible?

Answer : Wait, Wait. Don't jump to conclusions. He was not born in any anthill.... He was a child born in a Brahmana family. But it is said that when he was just a small child, somehow he fell into the hands of some robbers. (You know we do not have any written records of all these saints. They must have been available at some time, but now we do not have them. But these stories are being told from traditions and we also have some brief and scattered references. I am telling you on the basis of those references). So, he was brought up by those robbers from childhood and he, too, grew up as a big robber. (You know children grow up as a good or bad persons depending upon the environment they are brought up in. That is why you are advised by your parents and elders to have a good atmosphere at home so that you may grow up as a good person). So, this child, brought up in such a bad atmosphere, grew up as a bad youth and started plundering and even killing some of his victims. He did not believe in God of Dharma. He knew only one thing - how to make money through robbery.

(See, how a good soul changes into a bad one, if it does not have a suitable atmosphere. Children are like tender plants. They should be cared for and tended wisely. That is what your parents do. They want you to come up as noble youths earning a good name in the world) One day, when he was on his normal duty of looting, he met a great sage. He could not realise his greatness, and taking him to be an ordinary traveller asked him to deliver all his belongings and threatened to kill him if he did not obey him. The sage was not an ordinary person. He was a great soul. (And remember, these great souls know your mind even if you do not tell them one word.) He realised that the man was not really a robber in his heart. Spiritually he was a very good man. So, he resolved to cure him psychologically and bring out the goodness in him. He said - "Why are you committing this sin? You do not appear to be a bad person. You have a very pious soul."

Robber : "I do not need any advice from you. I have had a lot of them before. But these words do not fill up my belly or those of my parents. Do as I say..."

Sage : "Dear Son! Do not worry. I know your obligations and will hand over everything I have. Tell me just one thing. You said that you were committing this sin for the sake of your parents. Is that right? Will they also share the fruit of the sin you are committing? Or do they share only the booty?"

Robber : "Why do you question me like this? They will also share my sins as they do my money...."

Sage : "Dear Son! You are wrong! Go and ask your parents. Tell me what they say. I Shall wait for you right here."

The young man went to the huts where his parents were living and asked them. They flatly denied that they had any share in this sins he was committing. They said-"We only know that you are a good son and know well your responsibility to help us. We do not know how you do that. We are not at all concerned with how you bring all this. If you are committing some sins for us, it is all your concern! Why should we share your sins? The youngman was very much upset and disappointed to hear his parents saying so. His eyes were opened. He returned to the place, where the sage was waiting for him, and fell at his feet. He said - "I am very sorry! I have been misguided all these days and have done wrong. Please help me out of this hell! I do not want my soul to be tortured! Please show me the way that I can wash off my sins and live like a noble man."

(Do you see how a bad person changes into a good one! This is a not a story, this is a fact. If a man is good from within and soul is not spoiled, even a small event can one day turn him into a noble person. The cover of ignorance is torn and the light within starts shining. He, then, sees the real Light and totally changes. That is why you are advised to collect all noble thoughts now, when you are still young. They will be imprinted on your mind and show up in time of crisis. If the store - house of your mind is empty and have no noble ideas there, you will grope in

darkness and no one will be able to help you. The wise parents sow the seeds of righteousness in their children and then, leave them alone to develop on their own. They know that they will come up as good persons one day. But they must educate them from childhood itself. The minds of children are soft, like wet clay. Whatever is written there, remains intact even when it is baked in the hot oven of the world. Once it is fully baked, nothing can be written on it). The sage was very kind. He told him that he should do penance to wash off the sins he had committed. He should sit in meditation and do Tapasya. The robber listened to him, went to the jungle, and sat there for years and years in meditation. He was so absorbed in this Tapasya that he did not know that ants had crawled up and down over him and made a big hillock around his body. He disappeared in a Valmika (anthill). After a long period, people saw him rising from that Valmika and thus gave him the name of Valmiki.

This Tapasya and the act of penance had totally changed and purified him from within. They had changed a robber into a great saint. His mind had become pure and there was no darkness inside any more. He had the Light and that light carried him to Naarada, another great sage and historian. Valmiki came to him, told him the whole story and said; "I am purified from within. I have washed off my sins, but now I want to sing the praises of a great living person, that would sanctify my speech, too, I am pure in my mind (Manasaa), and pure of action (Karma) also, But I want to wash off the sins committed by my tongue (Vaachaa), so that I am completely a saintly person.

Will you please tell me if there is such a person living now, whose praises I can sing and purify myself?"

Shri Valmiki asked Naarada to tell him about a great person living in those times. By 'great' he meant a person who was full of all noble qualities. A great hero, who knew Dharma well, was full of gratitude and true to his words; a well determined man, who kept his promises, a person of character and good to all creatures. He wanted a scholar who was very energetic and was loved by all and whom everybody wanted to have a glimpse of. Valmiki said - "I want the introduction of a person, who is spiritually elevated, is above pains and pleasures and absorbed in the self; who has conquered his anger, is glamorous, and never envies anyone. Please tell me whatever you know about such a person. I shall sing his songs, praise his deeds and purify my speech with his praises."

Naarada was very much moved by the words of this great sage. He said - "I am so grateful to you that you gave me a chance to speak to you about a person, who is loved by the whole world. Besides the qualities you just enumerated. He has a number of other specialities too, that you can never witness in any other mortal. He belongs to **"IKSHWAKU VANSHA."**

(It was the name of the dynasty of Manu, the first king of Aryavarta (now called India). In earlier days the persons gave great importance to the family and the clan they belonged to. Every person is a fruit of his family tree. The qualities of a tree come into the fruit, too. This relatedness to a great family saves the person from a number of vices. The evils of today can

be traced mainly to the compartmentalization of the families, which very recently, consist of only husband, wife and children. This habit of neglecting elders and forefathers in the family and division of the family tree into small units has created a number of today's woes).

Naarada said - "His name is **Rama** and everybody knows his name."

(Rama, the name given by his father, was a beautiful one. A child should never be given a name which does not have any meaning. Ask your parents the meaning of your name. The name is given to a child with a purpose. The parents want to see their child possessing the qualities indicated by the name they give. Rama means the one who is absorbed in God, exists in the hearts of the people and in whom everybody seeks refuge, No doubt, Rama was '**RAMA**' in the real sense).

Naarada gave out some more qualities of Rama and said - "He is a wise person, a great politician, a good orator, possessing a well developed, well framed and well balanced body, a tall person with an impressive structure, possessing a big chest and big eyes. He is the person, who is protecting Dharma. He is not only a great scholar of all the four Vedas, but the master of Dhanurveda also. He is a person of great vision. He is a man who loves freedom and independence. He never stoops to any one. He is a real **ARYA** (the child of God). He is as deep as an ocean and as firm as a mountain. He is the person. Praise him. Sing his songs. You will achieve what you want."

Then Naarada related the whole story of Rama to Valmiki.

After hearing the story of Rama, Valmiki went to take a holy dip in the **TAMASA** river. He witnessed a tragic happening there. A couple of birds was sporting in the stream when a hunter came there and killed one of them. The other bird started weeping for it's mate, and the touching scene filled him with powerful pathetic emotions that automatically flowed in rhymes. A man, who, earlier, did not know even how to use the civilized words, was, now endowed, by God's Grace, with the ability to compose poems in Sanskrit. He decided to write his book in this very style of verse, which, he thought, was the gift of Saraswati - the goddess of speech. He visited the places, where Rama had gone earlier, to get some more detailed information from the people. He collected all the relevant data, and understood them well as he himself, now, was a righteous person. It is very difficult for a common man to understand the ways of life of great persons. A man can understand the other person only when both of them are on the same spiritual level. Therefore, Valmiki first elevated his soul to that standard by Samadhi, collected the data, had the stories correctly related by the people who met him, and then sat down to write the story of Rama with full explanations. All these things, which have been explained in Ramayana by the author himself, prove that Ramayana written by Valmiki is not a fiction. It is not just a work of art. It is a real story based on facts, and, as such, this Ramayana of Valmiki is an authentic historical book. No one should doubt its authenticity.

Ayodhya - the capital

The Ramayana starts with the description of the beautiful city "Ayodhya". There was a state named 'KOSHALA'. It was a very rich state with abundance of food and drink. It was situated along the river "Sarayu" Ayodhya was the capital of the state. This city was an ideal example of the Indian architecture. It was constructed by Manu, the first and foremost emperor in the Ikshwaku Vansha. The city was world famous. It was 96 miles long and 24 miles wide.

In those days, the names of cities as well as those of children were given from the Vedas only. They had some meaning, and they were given those names purposely. Ayodhya = A + Yodhya, i.e. the city which no one ever dare to attack. It was impossible to think of either fighting or conquering it. The word Ayodhya occurs in Atharvaveda.

Ashtachakraa Navadvaaraa Devaanam Porrayodhyaa

In this Mantra the body, with 8 Chakras and 9 entrances, is called Ayodhya. And undoubtedly, if one knows these Chakras and entrances well, keeps them safe from the enemies (the passions and diseases) and makes it the seat of Rama (i.e. the godly nature and qualities) the body will never be conquered and it will become Ayodhya. Just like the corrupted, treacherous and weak people in a fortress make it vulnerable and easy for its enemies, even so the weak - mindedness, carelessness, ignorance and indiscipline make the body vulnerable and all the passions, temptations and diseases enter into the body and inhabit it. It is easier

to prevent an enemy from entering than to turn him out once he is in. The mind commits trachery to the soul when, instead of following the soul and developing a friendship with God and godly persons, it develops intimacy with the worldly temptations. The weak mind goes out to meet the worldly pleasures and while coming back brings them also in. The city of Ayodhya was so wisely ruled by the emperors of Raghuvansha that there was not a single person of a weak or treacherous nature. That is why it was unconquerable.

Its construction, too, was based on Vedic principles. When a person is declared 'DVIJA' he is given a Holy thread to be always worn on the body and that is called 'YOJNOPAVEETAM'. It means that the person wearing it has bound himself with the vow that he would try in his life to submit himself to God, to be in HIM and regenerate himself spiritually. This has been explained in detail in "How to befriend God" available with the Trust. That thread is 96 angulas (a Vedic measurement, 1 angula = about half an inch) long. It is worn with the chanting of Gaayatree Mantra, which contains 24 Aksharas (letters). On the pattern of this Yajnopaveetam and Gaayatree the emperor Manu built this capital 96 miles long and 24 miles wide to confirm the holiness and importance of the imperial seat.)

The prosperous Indian Empire

The people in that city and kingdom were all God -loving and righteous. They had a good knowledge of the material as well as the spiritual worlds. They were satisfied with whatever they earned and possessed.

Nobody had any greed. They were all honest and truthful. Nobody was poor. Everyone possessed a Good treasure. Not a single home was there whose ambition were not fulfilled. They all had a number of cows, horses and other facilities, and had abundant food and drink.

No one was sensual. Nowhere could a miser or cruel person be found. Everyone had firm faith in God and the Vedas. All men and women were self-restrained and well disciplined. They were all happy. They had no family problems because all the parents themselves bore a good character. They have prominence to religion in practice. They wore beautiful ornaments and everyone was well dressed, neat and clean. In every home the people performed Agnihotra and Yajnas. There was no racial discrimination, and no one was thought to be inferior. No one heard of any incident of robbery, rape or theft. They were all well educated and had clear minds and thoughts. No one had any confusion or doubt. They knew their path of progress. They were loyal to the king and always prepared to sacrifice themselves for the good of the country. They lived long. They were all healthy. Their families were all well-knit. They lived together with sons and grandsons very happily. There were no cases of divorce. All the categories - i.e. Brahmans, Kshatriyas, Vaishyas and Shoodras worked in harmony in their own lines of work and co-operated with each other.

The town planning

The town itself was very well planned. It was made on the pattern of the human body, which is so wisely

planned and built by God Himself. Just like the body is divided into two main parts - i.e. the head and the trunk and the controlling office of the whole body is located in the small head, even so the whole length of the town was divided into two main parts. One fourth of the total length, i.e. 24 miles of space was exclusively given out for the Emperor's palace and other Governmental offices. The remaining portion, i.e. 72 miles space was allotted for residences, markets and all other facilities and entertainments. In the body there is one main part called spine of backbone. It is joined by a number of arteries, nerves and veins. The spine starts from the head and goes far down. Similarly, there was one Highway starting from the palace going deep down to the end of the town and it was joined at intervals by a number of streets going right and left. The cities like Jaipur, Mysore and Chandigarh have been built on this pattern. A number of portions of Los Angles can be clearly seen following this very pattern. The roads were clean and sprinkled with water. On both sides of the Highway and the other roads, there were trees loaded with fragrant flowers that dropped colourful, sweet smelling flowers on the roads and the whole atmosphere was filled with aroma. All this description is found in Valmiki Ramayana. The Aryas were good engineers and architects. They, too, had Town Planning Bodies and research centres. (It is wrong to say that all this science and technology is the gift of foreigners. It is just the other way round). All these have been explained in the Vedas and other books. The foreigners, who came into contact with Aryas and their books, carried all this knowledge with them. Do not believe the person or book that says "the

Aryas were all barbarians and had no scientific or technical knowledge". They say so only because they are jealous of the rich ancient India.

Downstreams and upstreams

I had a discussion with two Americans about this subject. There was a small discussion between them and me. I am reproducing it to elaborate what has been said earlier about Rama.

Julie : You were talking about going upstream and said that it is difficult to go upwards, because it needs assertion.

Prof : Let me give one more example to explain it. You have travelled by an aeroplane. After taking to a particular position from where it is to take off, the pilot stops, and, after getting clearance, escalates to take - off speed. How much energy the plane has to spend! You hear the roaring and thundering of the engines. The gravity of the earth pulls it towards the earth, the air currents won't let it run on smoothly, and there is a big struggle. But, the stored energy of the plane makes it win over all these obstacles and resultingly, the very wind resisting its progress lifts it up in the air. The plane then shoots up higher and higher to be away from the grip of the earth and, in the process, goes above the clouds - 30000 feet and more above the earth so the resisting currents of the lower altitude do not trouble it any more. Everything is calm and quiet. The plane floats in the friendly air smoothly towards its goal. Everyone in the plane is relieved and normal. This is called going upstream.

Anna : What about climbing the mountains....

Prof : Yes, you are right. Here also it is the same process. When I was studying in Gurukulam (a Vedic residential School), we all went to Mussoorie (a beautiful hill station in the north near Dehradun) on vacations. From Rajpura it is about 16 miles by road, while through the terrains it is only 7 miles to the top. We decided to climb up. All our luggage was sent separately by road. How difficult and power and time consuming it was! It took about 3 hours to reach the top, and we were all terribly tired. But while climbing down, we took the same short route, we came running all the way without any resistance, and reached the foothill in an hour. Why is it so? The gravity of the earth does not allow us to go up smoothly. It pulls us down while we want to go against its pull. The legs, knees and hip encounter this heavy pull, and keep raising the body up, while the body above the hip and the head are affected by the pull and they bend down. That is why the person climbing up a mountain is bent forward. This struggle between the earth's pull and man's will squeezes all the strength out of the man and he is exhausted.

Julie : Then, why should we go against the stream, if it is so difficult?

Prof. : If you do not want to go down with the stream, you must face the stream and keep going up. This way, you will go where you want. But, instead, if you, scared from the difficulties and ready to surrender to the stream for your own comforts, lay down in the stream, you will not go where you want but will be

taken by the stream where it wants. The world is like a river. If you want to go through this river to the point you want to reach, you must be ready to forfeit all the comforts and ease and face the opposition. If, instead, you become unassertive and put yourself in the hands of the world, it will take you where it wants, but not where you want. You become a slave to the world.

Anna : How can you say that if we have spiritual power, we won't be bogged down by the opposition?

Prof : Let me give you an example - the high winds extinguish a small lamp, but those very winds intensify a big fire, Similarly, if you do not have the support of God, the fire in you is very limited burning just like a small lamp. Even a small opposition in the world will put that fire out and you will be finished. Have you ever seen a great devotee committing suicide? The people, who take to this ending, are those, who do not have any faith in God. As they are not with God, their spirit and desire to live is gone, Even the small adversities they face create disparity in them. Their fire is put out. Their frustration and helplessness takes them to this self - killing, while those, who are in communion with God and keep getting energy from that unending source all the time, are more enlivened and enlightened against the roughest winds of opposition and they move on more steadily towards their goal. They invite adversities, which give them a kick. They are intoxicated by this super - power. They wish to swim in the rough seas. They know that this roughness and challenge compels them to think anew and opens new vistas for them. Their power of thinking is intensified. They discover a number of ways, Just

like the finger of an instrumentalist gets hardened with every stroke of the string and stops feeling pain after a few days, the mind of the adventurers, who are plugged into the Eternal Energy, gets stronger and stronger with every stroke of the miseries, sufferings and difficulties. Ask your parents, how they came here to America and how much they had to put up with, to reach this height in their life. I have heard the stories from people, who landed here with only 10 dollars left in their pocket. But they had faith in God. They prayed to HIM daily and asked HIM to give them strength to fight boldly with all kinds of odds, and in the end, they succeeded. God not only showed but paved their way, created unexpected opportunities where they could meet the people who, in the long run, came to their rescue and also gave them jobs. HE gave them the inner strength to combat all kinds of temptations, which would, otherwise, have drained all the power out of them. They gained new experience, which, later, made them independent and self-reliant. It is very easy to jump up and boast - "I am not weak, I am powerful, I am free, I have all rights, I am strong and I do not need to ask God for energy. I do not wish to tease HIM etc. etc, while your parents are feeding, clothing, helping and protecting you. The day you are away from their protection, you will stumble and fall down, unless you have HIS support. You will not be able to encounter the rough weather of the world. But, it is this resistance which takes you ahead, Look, you drive a car. Suppose, I spread some oil on the road and ask you to drive through it in a high speed. Will you be able to? No. The wheels of the car will slip and slide and keep moving on the same spot. They will not

take your car forward. They, too, need roughness to move on. The car or your life also will move speedily if you have a rough road. So, do not desire for all smoothness if you want to progress. But then, you must not lose your energy at any time, and for that, you must seek the Company of God and plug yourself into **HIM** so **HIS** unending power flows in and through you all the time.

Julie : So, that fire is very necessary and it should burn with full vigour...

Prof : You are right. You have understood the theme correctly. That is why the Aryas worship "FIRE" No Sanskaras or ceremonies are performed without lighting a fire. That fire always reminds you of the REAL FIRE you must keep burning in you, "How to befriend God" explain the significance of fire as well as yajnas and sanskaras.

Anna : Can you please elaborate on the 'downstreams' and 'upstreams' in our life?

Prof : Have you heard of the 3 Gunas? There are 3 gunas in every thing, creature and human being. They are called "**SATTWA**", "**RAJAS**" and "**TAMAS**"

Julie : What is the meaning of Guna?

Prof : We do not have an exact word for it in English. It is not just a quality. It is a kind of state embodied with different qualities, powers and actions. So, just remember the word "**GUNA**" without going the linguistic exercises.

Anna : What is "Tamas" or "Tamoguna"?

Prof : Laziness, ignorance, carelessness, easy-goingness, sleep and slumber, unassertion, firelessness, dispiritedness, dullness, disparity, frustration, depression, unawareness of God and His Power, to be allured by worldly temptations, selfishness and the things alike, which plunge a person into utter darkness, do not show him the right path, do not encourage him to do anything good, do not guide him to become self-reliant, independent and free, do not make him realize what is good for him, and make him a cowardly person are all included in Tamas. A person with this Guna does not desire to do a thing which would put him against odds. A doped person is the best example of Tamas. All these drugs make a person dopy. Their power of thinking and asserting, their boldness, courage, spirit, manliness, power of vision, activeness, alertness and every good quality and spirit in them is pumped out by these drugs. They, in the long run, become like a dead wood, a log just floating in the stream of the world. They eat meat just because it is tasty, but are totally unable to visualize how much pain the chickens or cows undergo when they are killed to fill their belly and soothe their tongues. They do not even visualize how much sin they are storing with every action of this "disobedience to God". To kill or make others kill HIS children (in the form the animals) is nothing but disobedience of HIM. Whenever the people in Tamas want to remove their worries, ignorantly they drink wine which actually makes them unaware of the worries for a short while. Once that kick is over, the worries pounce upon them with double force and they are unable to cope with the situation because their spirit is drained off by the drinks. Not

only that, but they are even unable to realize that they are spoiling the beautiful temple of God (this excellent body) by being addicted to these drinks. This is what Tamas does. All these bad habits, which drain out the inner energy and spoil the lungs, heart, liver and stomach, gradually take the addicts towards death, make them useless to the world, and change their homes, families and societies into a hell, are the result of **TAMAS**. The people coming with the following statements are all in Tamas. They are all going downstream:

"Let me sleep till 11:00 a.m. Do not bother me."

"Please help me in my homework. I wish to finish it quickly and go out to play."

"I can not obey you, Mom. In America no one does like that. Your religion may say so, but it is difficult and I won't do that. I do not want to be ruled by anyone."

"I am only 13, but it doesn't mean that I am ignorant. I know what is good for me. I do not need any orders or advice from either my parents or any other guy".

"I do not have any religion. I do not wish to go to the temple. Even a number of Christians I know go only once a year to the Church, and the parents do not say anything to them".

"When you are in America, do as the Americans do. Speak what they speak, eat what all they eat, drink what all they drink. Live as they live. And I am talking

of the common Americans. Please do not give any examples of the Noble ones. They are just countable on one's fingers. The majority can never be a fool".

"What is wrong in divorce? Marriage is nothing but the permission from the society to have sex. If one dress does not suit you, is it wrong to change it for one that does suit you?"

"I am not interested in learning Hindi or any Indian language. I am in America. Here, I want money and I shall learn only that which brings me money".

"Why should I have any emotions for your country? You and your parents might have been born there and you may nourish all those sweet emotions for your country, parents and forefathers in your heart. But, I am born here. I do not have any connection with your country or your forefathers. I do not have any feeling for those whom I do not know."

"Please do not correct me when I am wrong. I shall learn on my own in due course. Do not care for me, I am not a baby".

"Why should you worry if I have failed in this subject? I hate sympathy from any quarter, even from my parents and friends."

"Do not advise me what to do. If I do like you say and have success, you will then claim all the credit for it. I do not want to give any credit to anybody."

"I do not know anything about the mind, soul or God. I know that I should do a thing that pleases my body and senses."

"I will kill my daughter if she dates any boy. I do not, have any objection if my boy dates a girl. Because it is another's girl who will be spoiled if anything wrong happens. She is not my responsibility".

"There is nothing wrong in dating. You restrict me just because you are jealous of me, because you did not have this pleasure while you were young."

These and so many other statements, which are made out of ignorance and lack of foresightedness, take the person down and down and they only open their eyes when they are caught in the whirlpool. They, under the influence of Tamas, do not realize that their parents are not their enemies, they are the best well-wishers. Friends may misguide them sometimes, but the parents would never, because they do not have any selfishness. All they wish is that, after they are no more in the world, their children should not grope in darkness in the absence of **LIGHT**, or be caught in the whirlpools of the worldly stream, or lost in the jungle of the world. Their soul, on seeing their children weeping helplessly, will lose all happiness. They want to save them from problems and miseries, which they will have to face once they are out on a wrong path.

Anna : Then, what is Rajas?

Prof : Rajas means assertion, action. To try to know the difference between right and wrong, good and bad, suitable and unsuitable, useful and waste, light and darkness, friends and foes, comforts and real happiness, to be ever alert, to endeavour to face the stream of the world; to stand up and get ready to encounter all the troubles and sufferings; to attend

Satsanga, Swaadyaaya and Upaasanaa for that purpose and to rise above the selfishness, false ego and carelessness.

Julie : And what is **SATTWA**?

Prof : To rise above the clouds of doubt and confusion with the help of Rajas, and **SEE** the Eternal **LIGHT** of **GOD** to be communion with **HIM**, to think of **HIM** and to work for **HIM**; to keep one's mind happy. Peaceful and unperturbed even amidst greatest miseries; to be modest, selfless, helping, beneficent to all, and to realise and understand everyone correctly is Sattwa.

In short, the Tamas may give a person some comfort, but it is always shortlived and, finally, it makes a person like a dead wood floating in the down stream that takes him to hell. Rajas makes a person assertive. He starts studying good books, understanding the hearts of their parents, realising the uselessness of the short - lived physical comforts, attending Satsangas, going to the temples, praying to God daily and becoming active, smart and spirited. The difference between the states of Rajas and Sattwa is that in the state of Rajas, one may be affected by failures and difficulties, but in Sattwa he never takes them to his heart and keeps going on the righteous path with all calmness and peace of mind, unperturbed, unabated, steadily and regularly, and, even if he falls or falls, he stands up again and starts going without caring for the taunts and comments of the world. He becomes powerful and strong. He starts helping others, who are downtrodden, helpless, miserable or disappointed, He becomes a godly person, a Deva like Shri Rama and Krishna.

Julie and Anna : Thank you very much. Professor. How deep this Vedic philosophy is. We have heard in the "Bible Jesus Christ saying ' "welcome suffering, They will bring you close to the Father". How this happens, we have learnt from you today. Thanks.

Dasharatha and his administration

Dasharatha was the emperor. Remember, there were no other rulers anywhere else in the world. The whole world was under one ruler. It was called "**CHAKRAWARTY RAAJYA**" The emperor was called "*Chakrawarty Raajaa*". The whole world had only one language, one constitution, one Religion and one God. You will be surprised to know that this fact has been mentioned in the Old Testament. Kuran and Bible. It is stated there as follows:

"And the whole earth was of one language, and of one speech. And they said 'Let us build a city and a tower, whose top many reach into heaven, and let us make a name, lest be sacrificed upon the face of the whole earth'. And the Lord came down to see the city and tower, which the men built. And the Lord said. 'Behold, the people is one, and they have all one language' and this they begin to do; and now nothing will be restrained from them, which they have imagined to do, Go to, let us go down, and here confound their language, that they may not understand one another's speech'. So the Lord scattered them abroad from thence upon the face of all the earth; and the left off to build the city". (Old Testament : 11.1.4.4-8) This was not a Vedic God. The Vedic God does not want His children to fight. HE says - "Walk together. Work

together. Speak sweetly to one another. Understand each other's mind. Be united, You are all **MY** children. Work together to reach **MY** standard. I always love to see you coming up and reaching **ME**".

So, the time of Rama was a period of Vedic Godliness. That is way they were so happy.

The emporer Dasharatha was from the Raghu clan. HE followed what Manu, the first Emperor had said. That constitution was not amended for long. Dasaratha means the one who has 10 Rathas. Any comfortable transport was called Ratha. But it does not mean that he had only 10 cars or Rathas. The word Ratha in his name means "senses". Everyone has 10 senses. They carry the soul to various places. He was a righteous person but was like a common man. He was not a Yogi. He indulged in his senses. Emperor Dasharatha had a three tiered cabinet to assist him. There were 8 "**AMAATYAS**" or Chief Administrators. Their names were - Dhrishti, Jayanta, Vijaya, Suraashtra, Raashtravardhana, Prakopa, Dharmapaala and Sumantra. Sumantra was their leader. He was in charge of the cabinet. They helped the king in the field of administration (i.e. finances, defences, home affairs, industries, etc.)

He had two Ritwijas - Vasishtha and Vaamadeva. They looked after his religious managements, supervised the working of the administrative and advisory bodies, and were the religious heads next to the emperor in position. Then there were **MANTRIES** (or advisers) who constituted the Advisory Council of the king. The names of the members of the Advisory

body were : - Suyajna, Jaabaali, Kashyapa, Gautama, Maarkandeya and Kaatyaayana. Advisory Council and Administration were two main wings like the two sides of a scale, and they were kept in balance by the king with the advice of Maharshi Vasishtha. Then, there was the Parliament, constituted of the representatives of all states. All important decisions were taken by the king with the consultation of Vasishtha, the two wings and the Parliament.

The members of the Supreme Body, headed by the king himself and manned by the members of the two bodies, were all great scholars but very modest (it is said that the people with great knowledge never boast of themselves. The greater the scholar, the more modest he is. He is likened to a tree the branches of which bend under the weight of fruits) well trained in all fields, shy, great experts, well disciplined, glorious, rich, well versed in scriptures, advanced in heroic deeds, famous, dedicated and devoted. They always kept their promises. They were very kind but abiding by the law. They always talked with a smile. They never told a lie. They were never angry nor were they motivated by any selfishness. There was nothing which they were not aware of, either in themselves or in others. They were well informed of what their envoys and spies did, were doing or wanted to do. They were well behaved, expert in all dealings, and were appointed on these posts only after being tested fully in every respect. They loved justice and would not hesitate even to punish their own sons if they were proved criminals. They knew how to strengthen the empire financially and militarily. The punishment in those days was very

harsh and they would use the law with great care so that no innocent was victimised. They were all very honest, pure of heart and mind and worked with one aim, decided with one mind and spoke with one voice. This was so because everybody was a great scholar and knew how to put the religion into practice in individual, social and national life. Then, there was one more thing. The decisions were not taken on the basis of majority vote. Manu declares in his constitution - "Ignore the decision of the majority if it is taken by those who are ignorant of the scriptures and go against the Vedas. Whenever there is conflict of ideas, the decision given by the Head Scholar in the Vedas will prevail. The veto power was not exercised by the emperor (the head of administration) but by the Religious Head (here in this context it was Vasishtha). The empire was not secular. It was a Religious State and was totally based on the Vedic Religion - the Religion of Humanity. Manu said and he was right - "The Empire should be ruled on the basis of **DHARMA**. The Empire following Dharma prospers all the time". But it is not enough just to say "the country is a Religious State." For example, Christianity should appear working in each and every filed of administration. If a country is declared a Christian State it should base all its administration on that religion only. But again, in the days of Ramayana, the definition of Religion was so vast that it covered everything, even the ruling of the country. They called it "**RAAJADHARMA**". We have talked about all these things in our advanced course. The result was that the empire was ruled so efficiently that no one in the country was a liar, cheater, robber, rapist,

womaniser or crooked. Criminals were not there. We gather this very thing in the Gupta period also. The records of a Chinese visitor, who visited India then say - "There is an abundance of milk and food. No one starves here. No one commits any theft. Everyone sleeps with the doors of his house open. No locks are seen anywhere." All the people in Dasharatha's kingdom were happy, rich, peaceful, content, and politically awakened.

Dasharatha - more a materialist than a spiritualist

It is very truly said that 'religious person gets the punishment for his sin before his eyes are closed by death. The is very true with this Koshala king. He was a great hunter, a great expert in shooting. He was so expert that he would shoot an arrow just on hearing a sound, with the correct calculation of the direction and point, and it would hit the target. The object did not have to be visible for this purpose. His arrow was called "Shabda - Vedhee Baana" - the arrow that follows the sound and shoots the object.

One day, when he was in a jungle on a hunting trip, he heard a sound beside the river. He thought that an elephant had come over there and was drinking water. He aimed in the direction of that sound and shot the arrow. But then, to his surprise and fear, he heard a human voice crying in agony. He ran towards the river and was frightened to see the crime he had inadvertently committed. It was not an elephant but a handsome, stout young man, who was lying there bleeding furiously. The king Dasharatha went to him and enquired about him.

He said - 'My name is Shravana Kumar. I was carrying my blind parents in a 'Behangu' (a carrier made of two baskets tied with ropes to a bamboo staff carried on the shoulders). We were on a pilgrimage. I am their only son. On the way they got thirsty and wanted to drink some water, I saw this river flowing and came down to take water in this jug for them...."

The king was very much perturbed. He said "I am so sorry. I heard the sound and thought that it was a wild elephant drinking water, when actually, it was just the sound coming from the jug you dipped in the river to fill with water. Now, how can I help you, my dear son...? Where are your parents? Please tell me soon..."

Shravana : "I have left them by the road under a shady tree. They must be waiting for me. They are very thirsty. Please take this water and give it to them."

Dasharatha : "I Shall do what you say... But I am worried about you. How to stop all this bleeding? You will die if it is not stopped immediately."

Shravana "It is all my Karma. I won't survive much longer. I'm more worried about my parents, whom I did not give any trouble till this hour. Now, those beloved parents are dying with thirst and I am helpless, Please do not care for me. I am in pains, not for myself, but for my old parents. You can help me by taking this water and giving it to them. Please leave me alone in the hands of God."

The king Dasharatha was very much moved by the noble words of the boy, who was more worried for

his parents than his own life. He took the jug of water and proceeded towards his parents with a heavy heart and frightened mind. He hesitated to go to them, but there was no other way. He went to the road but stood there dumbfounded. He approached the old man without a word. The old man, though blind, made out the situation.

He said: "Who are you? Where is my Shravana? What has happened to him? Why don't you speak out?", said he and wept, His wife, sitting in another basket, became suspicious, She, too, started crying and enquiring about her beloved son. King Dasharatha could not think what to do. He was so nervous.

At last, he said " I am very sorry for what I have done. But it has happened without knowledge. Please drink this water and quench your thirst, then I will tell you the whole story."

The parents said - "We want to have our son first. What is the use of drinking this water now? We will not live without our beloved son. He was our all and all. You have committed a tripple crime. Go and bring him first, Let us embrace and hug him before he passes away. You do not know what he was to us, because you do not know what it means to have affection of a son. Do not care for our lives. Go and bring him."

The king did not know what to do. He just obeyed them and went down to bring the boy up. He had already breathed his last. He carried the dead body to the bereaved parents. They touched his bleeding body and cried and cried. How much they talked to that departed obedient soul, the only support of their life,

that was taken away by this foolish king so cruelly! When the store of their tears exhausted, the old parents could not bear any more and cursed - "You, too, will die in your old age, like we are dying now, in the sweet memory of your son. Now go away and do not say a word."

Immediately they became speechless and fell dead upon the body of their departed son. The king could not stand this horrible scene. The last words of the old couple had his heart torn. He was very much frightened. He went home and forgot everything after a while.

He was, however, very much worried, because he had no child from his wife Kayshalyaa, Kaushalyaa was a religious lady, always busy with ritual acts, very simple, modest, humble, and always at the service of her husband. When he did not have any issue from her, instead of taking any advice from Maharshi Vasishtha who was readily available all the time, he went on his own way to find out a solution. He was more a materialist than a spiritualist. He thought that if Kaushalyaa was unable to give him a son, some other woman would do. He married another girl. Her name was Sumittraa. But, unfortunately, even she could not bear a son for him. After waiting for a few years, he decided to marry a third girl.

Question : Sir, is it not against the Arya Sanskriti (Arya culture and vedic Religion) to marry more than one girl?

Answer : Yes, it is. But in critical situations one can marry another girl with the consent of the

community. What was wrong with Dasharatha was that he married them without the consent of the Chief Priest, who was the religious head of the kingdom and the approval of the Parliament. Dasharatha was arrogant. It was this arrogance and ego that made him commit so many sins in his life.

Question : But then, was it not the duty of Maharshi Vasishtha to advice him properly?

Answer : The whole episode reminds us of another maxim, that says - "**do not give an advice until it is sought for**". Maharshi Vasishtha knew that he was able to solve the king's problem, and it would not, in any way, harm to wait for the proper time. The reason why he was not having an issue was more psychological and spiritual than merely physical. He knew that a person could not be psychologically cured, until he was ready for that, and one could not be ready for such a treatment until his mind was cleared of ego. If you advise a person, whose mind is full of ego and arrogance, what will happen? Either he will not listen to you, or while pretending to listen, will not act accordingly. And if, unfortunately, due to the ego, he happens to misunderstand you, the problems, instead of being solved, will be even more complicated. Therefore, the maxim given by the learned Rishis is very valuable.

You have read about Shravana Kumar and Dasharatha. You also know that Dasharatha had no children and worked on his plans to solve that problem without consulting Vasishtha, the great Rishi of the time. He married Sumitraa and when he did not have

any issues from her, too, he thought of having one more marriage. He had heard about the daughter or the ruler of Kekaya. She was a beautiful woman with a heroic background. Her name was '**KEIKAYEE**' - that means the daughter of the Kekaya - king. He wanted to marry her. He went to Kekaya to ask her father for her hand in the marriage. While he was conversing with the king, she overheard him and asked her father to come in for some urgent consultations. The king excused himself for a while and went to his daughter.

She said " I know why this king of Ayodhya has come here. He has already married two women but could not have any issues from them. Now he wants to marry me. But, father! suppose, after he marries me, he has his issues from the other two women, too, what will be the fate of my children? Who will get the throne? My son or theirs? First, let him come to an agreement in this matter and, once the whole thing is finalised to my satisfaction, I can give my consent to marry him."

Question : It means that even in ancient times the ladies had their say in the matter of their marriage.....

Answer : Yes. There is no doubt. Arranged marriage does not mean that the girls do not have any say. It only means that the parents will look to a suitable match for their daughter and fully investigate about the family, character and other things necessary, concerned with the boy, but the thing will be finalised only when the boy and girl, who are primarily concerned with wedlock, talk to each other, know each

other's minds and give their consent. That is why the bridegroom is called 'Vara' in Sanskrit, meaning 'the boy selected by the girl'. The king of Kekaya returned and conveyed the views of his daughter to king Dasharatha.

Dasharatha said - "What I need is a heir to the throne. I have not been able to have one yet. That is why I have come here to ask for her hand. I am prepared to do whatever I can for this purpose. I am even prepared to write out the whole kingdom in her name. I promise that after marrying her, if my other two queens bear children, not theirs but only her son will be authorised to sit on the throne."

The agreement having been made, he married Kaikayee, but in the process, he lost his freedom. He was a cowardly person. The curse from the old parents had made him mentally weaker. This agreement, which he kept as secret even from Vasishtha, haunted him for all time thereafter.

Another mistake he committed was that he did not have permission from the Parliament before entering into this arrangement. Dasharatha committed a number of mistakes and they entrapped him in all adversities. That is way it is said that, before taking a decision, one should think of all the pros and cons and should in no way violate the set procedures and rules. This is very important for a king. Even the societies and countries that violate their own constitution, or go on changing the laws again and again to suit the needs of a particular person or persons, are put into confusion and are ultimately doomed.

This fear of losing the throne to Keikayee's son-**BHARAT** - kept him always unnecessarily guarded and he acted unreasonably on a number of occasions. A confused person, haunted by his own fears, commits foolish mistakes. That was the reason he did not inform or invite Yudhaajit, Keikayee's brother and Bharat's uncle to his marriage; and, also due to this very reason, when he called the Parliament to name the heir to the throne, he deliberately did not invite the king of Kekaya. But these commissions could not go unnoticed by Yudhaajit or Mantharaa - the wise maid - who was really a spy in Dasharath's palace and was sent along with Keikayee to watch closely her interests.

Questions : You have depicted Rama as righteous person, who would never usurp other's rights at any cost. Right? Now, the question is - did Rama know that his father had made an agreement with Keikayee and he had no authority to sit on the throne, though he was the eldest son? If he knew it, then why did he accept to sit on the throne that did not belong to him, and ask his father and the Parliament to give it to Bharat, whom and whose mother he loved so much?

Answer . : What a beautiful question you have asked... Yes, you are very right. These are the things that explain a person's character... As I told you earlier, this agreement was kept a secret, and Dasharatha never told this thing to anyone but his very, very confident Prime Minister - Sumantra. He would not at all tell that secret to Rama, whose honesty and truthfulness he knew from his very childhood. But again, the only plea he made to Bharat, at Chitrakoota, when he had come there with all Rishis,

countrymen, assemblymen and the three queens, to persuade him to return to Ayodhya and repelled all his arguments, was - "I know how much you love me. I also know how you feel about your mother, who has sent me away from Ayodhya to these jungles. But my dear brother! I want to tell you today, that your mother is very, very right. Our father had made an agreement with her father that only her son will be allowed to sit on the throne. And it is the duty of the noble sons to accomplish what their father had promised, otherwise, this dishonesty will not allow the departed soul of our father to have peace even after he has passed away."

Question : It is hard to follow your self - contradictory statements! Earlier you said that he was never told by his father, and now you say he knew of that agreement which Bharat did not know at all. Which one is correct?

Answer : Both the statements are correct. Dasharatha never told Rama but he came to know of it from Sumantra - the Prime Minister and charioteer. When Dasharatha became helpless and fainted, Keikayee, reminded of the agreement by Manthara, saw the bright future of her son and insisted upon Rama to leave Ayodhya at that very moment, if he wanted that his father's soul would not curse him for not freeing him from the bondage of 'the promise', Rama touched her feet and left for the jungle with his brother Lakshmana and wife Sita. Sumantra drove the chariot upto the riverside and during that short journey he told Rama the whole story. So, you see how a small mistake causes great calamities.

So, Dasharatha married Keikayee giving his whole kingdom to her as a gift. That is why she has been called by Valmiki as '**RAAJYA-SHULKAA**' -woman who was given the kingdom as the fees for the marriage. He brought her to Ayodhya with Mantharaa, the maid, to look after the comfort of her beautiful queen. As explained earlier, she was brought by Keikayee herself to keep an eye on both the king and the political affairs. (Mantharaa was a great politician and also honest to her mistress. We shall know about her more when we come to that chapter).

But, unfortunately, or perhaps fortunately, the king Dasharatha failed to have any issue from Keikayee also. Keikayee did not worry about anything. She was happy in Dasharatha's palace because he loved her the most. She was the jewel of Ayodhya. The king Dasharatha was always seen only with her. She was also a good warrior, and she had once helped Dasharatha in the battlefield. So, in this atmosphere of love and honour she forgot all about the agreement and other things.

Now, when Dasharatha could not still have a child from any queen. he was worried. There was no sense in going on marrying one after another. His intellect, after having done a lot of harm to the Vedic Culture, his kingdom and his life, (which will be clear in the ensuing events) advised him to perform a Yajna. He thought - "I have heard that the Yajna fulfills the wishes of the people, may be I will benefit from one. Let me perform a Yajna". He called for Vasishtha.

Dasharatha and Dileep

Here again he committed a mistake. The first king of this Ikshwaaku - Vansha, **DILEEP**, also did not have any children. But he did not keep marrying various women for the purpose. He followed the path of Manu very sincerely. His wife's name was **SUDAKSHINAA**. She was a beautiful noble lady. Their story has been told in detail in 'Raghuvansha' a beautiful epic written by Kalidasa in Sanskrit - marvellous work of art. You must read it. When he waited for years but could not have any issues, unlike Dasharatha he did not decide to perform Yajna on his own or call for Vasishtha - the Religious head, to the palace for a royal audience.

Question : Sir, was Vasishtha Rishi he same as one in the palace of Dasharatha? Did they live so long that they came through all these generations?

Answer : No, he was not the same person. Vasishtha was the post like that of Archbishop, Pope. Shankaracharya, etc. Any person, who was given that chair was called Vasishtha. Vasishtha was name given to the head of the Religious Assembly.

So, when the king Dileep did not have any children, he thought to seek for the advice of Vasishtha about what to do. He did not call him, but the king himself abandoned the throne, assigning his royal duties temporarily to all his ministers, and with his wife Sudakshinaa went to the Ashrama where Vasishtha lived. Vasishtha never lived in a palace. He always lead the life a of a Yogi and Tapasvee and guided the king from there only.

Unlike Dashāratha, he never took himself to be the boss of the Religious head of him to be his employee. He treated him like his Guru, a guide. According to Vedic scriptures, when a person wants to seek for the advice of his Guru, he should go to the Guru, He should not call him to his house or palace. It is said - "The person, willing to learn something from a Guru should submit to him. To declare his total submission, he should take three **SAMIDHAS** (wood sticks) in his hand and present them at the feet of Guru. These three Samidhas represent mind, speech and action (Manasaa, Vaachaa, Karmanaa). He should assure the Guru that he has no ego inside him, he has totally emptied his mind of all prejudices; he will listen to him wholeheartedly; and will repeat what he says and do as he says".

Then only will a man learn from the Guru. Secondly, the knowledge, like water flows naturally from high to low. (All rivers flow like that), It means that the giver has always a high position and the receiver a lower one. The knowledge flows down. He, who submits, transforms himself into a good receiver. A man with ego will always think himself to be superior to his Guru. The students, who treat their teachers like paid servants, can never gain the knowledge required.

So, Dileep and Sudakshinaa, both relinquished the Royal luxuries and went to Vasishtha's Ashrama and lead an ascetic life and did all Tapsaya for having a son. Guru Vasishtha guided them. They had to undergo all kinds of sufferings to burn their Poorva-Karmas, which were the hindrances of their having a

son. Yes, it is correct. If one wants to burn his Karmas of previous births earlier, so clear the way for progress, he can do so. What is the way? He should clearly understand that the Karmas are burnt through sufferings only. If a man voluntarily invites sufferings and undergoes them for a good cause, he is benefited in three ways - he is freed from the Karmas; his Tapasya helps him purify his soul, and the cause, for which he does that Tapasya, is fulfilled. That was the way shown by Vasishtha Muni to this Royal couple. After their Tapasya (penance) was completed, the couple performed a great Yajna in the Rishi - Ashrama. The Rishi also performed some rituals on his own, prepared an Ayurvedic medicine and gave it to Sudakshinaa. With that she had a beautiful son named 'RAGHU' in whose name the family was called 'RAGHUVANSHA' and Rama was called 'RAAGHAVA'

Dasharatha was a man with Kaliyuga attitude. He thought himself to be the boss and believed in the American formula - "the boss is always right".

Therefore, instead of going to Vasistha - Ashrama, like his predecessor did, he called for Vasishtha and gave orders to him. (He did not seek any advice but instructed him to do as he said).

King Dasharatha performs ASHVAMEDHA Yajna

You have learnt how Dileep and Sudakshinaa, the foremost king and queen of Ranguvansha relinquished their royal seats and went to the Ashrama of Guru Vasishtha for his advice and how they got the child.

As explained earlier. Dasharatha was a man with kaliyuga attitude. It is said - 'every Yuga has a little bit of the other Yuga's qualities' - In Satayuga, too, there was something of Kaliyuga.

Question : Are there Kaliyuga etc. not the name of periods based just on the division of times? How are they connected with the attitudes or qualities?

Answer : No doubt they are the names of periods. But it is the period itself that is possessed with these qualities. For example, day and night are the names of periods but they are infused with different qualities. The night is infused with the qualities of Tamas (and that is why it is called '**TAMAH**' in Sanskrit) while the day is infused with Rajas and Sattva. You have read all about these Gunas in previous lessons. Even the day has different qualities at different times. From 3:30 to 7:00 in the morning as well as 6:00 to 9:00 in the evening it is infused with Sattva, while between 7:00 a.m. and 6:00 p.m. it is filled with Rajas. That is why the people have been asked to sit for the prayer during these two periods that are called 'Sandhya'. But here, too, those who have attained the state of '**SATTVA**' and risen above Rajas and Tamas are able to remain in Sattva all day long. The day or night does not make any difference for them. Similarly, these different Yugas also are infused with different qualities. As per Rishis-

**KALIH SHAYAANO BHAVATI JRIMBHAN DVAAPARA
UCHYATE. UTTISHTHAN TRETA BHAVATI KRITAM
SAMPADYATE CHARAN.**

"The state of sleep is '**KALIYUGA**'. Rising from sleep is '**DVAAPARA**'. To stand on feet is '**TRETAA**'. To move on is '**SATAYUGA**'.

This is so said in connection with spiritualism. So, the period in a particular Yoga, that is infused with Tamas, can well be called Kaliyuga. Similarly, when a person is infused with Tamas, that period of his life is Kaliyuga. Here, king Dasharatha, though a great Dharmaatmaa (a righteous person) by **SPIRIT**, was for the time being overpowered by Tamas and was carried away by that attitude, that is why he is said to be possessing the Kaliyuga attitude. This was this Tamas only that made him a call the Purohita, Rishis and scholars to his palace for discussions instead of, like Dileep, himself going to Maharshi Vasishtha's Ashrama.

Then, again, this man had already made up his mind what to do. He had planned to perform '**ASHVAMEDHA YAJNA**' for having a child that showed his total ignorance. Because, for having a son one does not perform Ashvamedha, but '**PUTRESHTI YAJNA**'. But he had his own ideas and thought himself perfect in each and every field (because he was a 'boss') and so did not care for asking the advice of the elderly scholars.

Question : What is the meaning of Ashvamedha Yajna? Why is it performed?

Answer : The word '**ASHVA**' has a number of meanings. One of them is 'a horse'. It also means 'a country'. Just like the people now resort to 'opinion

polls' time and again to see how much popularity the government or the head of the country has gained or lost, previously the kings used to 'cleanse' the country by explaining their actions to the people, solving their problems, if any, and even destroying the enemies, terrorists and robbers in the county to clear the hazards. For this, they would release the royal horse escorted by the soldiers, that would carry the national flag and go all over the country. If anyone caught that horse, he was inquired about his grievances and they were solved. If he persisted to fight he was given a good fight, too. This way the king 'cleansed' his country once in a while. This process of cleansing would take a year or so. After the horse returned, the king would perform a great Yajna. The whole process was called 'ASHVAMEDHA YAJNA'.

Question : Some people say that in this Yajna a horse is killed and its physical parts and blood are offered in the holy fire as oblations.

Answer : It was not so in the ancient times - in the Vedic period. In the medieval ages, when the Vedas were misinterpreted, the people started eating meat and drinking, wine, this and other ceremonies, too, were misrepresented to satisfy their own whims. It was the period when these people interpolated a number of verses in Ramayana and Mahabharata to create scriptural evidences for their misdeeds and even declared that Shri Rama was a meat eater and he ate beef. But all these interpretations are against the Vedic injunctions. The vedas strongly forbid killing of any animals. They, instead, advise everyone to feel his own self in every creature, even in trees and plants.

So, the king Dashartha called his prime minister Sumantra and asked him to bring Suyajna, Vaamadeva, Jaabaali, Kaashyapa, Vasishtha and other Purohits to his palace to finalise the plans for his great Yajna.

Dasharatha and Vasishtha

You have learnt how the king Dasharatha disregarded his own head priest and arrogantly took the decision on his own to perform 'Ashvamedha Yajna' for achieving a son, that was totally a wrong decision. But Rishi Vasishtha was not at all embarrassed. That is the difference between a materialistic person and a spiritual one. A materialistic person gets easily annoyed when his presence is neglected. That is real cause of all these fights in the committees or various organizations. Even the Religious organizations are not spared of these inner fights and what is the reason? The monster of 'EGO' nourished in them. They are not concerned as much with the correctness of the opinion as with their own ego. And as such when they see someone taking some decision without satisfying their ego, though correct and beneficial for the society, they oppose it tooth and nail and see that the decision is reversed. But the saintly persons like Guru Vasishtha never care for their ego. They are more concerned with the welfare of the society. They are not hurt if someone gives his decision without consulting them. So, Guru Vasishtha, instead of getting angry with the king or staging a walk out from the assembly, was very much pleased that at least the king had started searching for a religious and spiritual solution for problems.

He said 'O Dasharatha! I am very much pleased to see that you have started thinking on religious lines for solving the problem of obtaining children. You have given up the materialistic attitude and entered the spiritual field, that itself is a change for better. Please do not worry. I shall arrange for the great Yajna, as per your instructions and see that it is performed in a beautiful way."

King Dasharatha was very much pleased to see Guru Vasishtha endorsing his thought and further instructed to the officials present there.

He said "Let the horse be released assisted with Brahmanas, who would explain the policy and desire of the king to the people and also with Kshatriyas, who will encounter the opposition, if any, in any quarter. Then, a big Yajnaashaalaa may be prepared on the northern bank of the river Sarayu. May all the scholars and others do their work with profound peace so that there is no confusion or tension. Because, when a work is started with a tense and disturbed mind, there are chances of mistakes and wrongs being committed in the Yajna. The Yajna must be without a single mistake. Nothing wrong must be done. Nothing must be done against the instructions ordained by the Kalpasurtas and other scriptures. Because there will be a number of Brahmanas, whose sole aim would be to find out these mistakes and wrong-doings and then spread the news of the failure of the Yajna."

How correct the king is. This is the same attitude even now. He has called such Brahmanas as '**BRAHMARAAKSHASA**'. Even now there are a number of

Raakshasaas in the country and society, whose main object is to find out the mistakes and tom tom them in the public so that the whole scheme becomes a failure and the person mootng it is insulted and hated by the people. Even in the religious fields there are these Raakshasas, who not only deliberately create situations where those workers go wrong and the whole thing comes down heavily on the earth. This is what the opposition parties are doing in India now. They won't let the Government, duly elected by the people, do their job with peace, but will start various agitations, communal riots, create food scarcity and other bitter situations to pull the legs of the leaders. This is totally wrong. In U.S.A. we do not see such things. Yes, the opposition leaders keep a constant vigil on the Government decisions and activities and wherever they go wrong they criticise them vehemently. But their strifes and struggles in the assemblies, news papers or over TVs do not at all disturb the public life. They wait for the next elections and in the meanwhile they train the people to see the Government activities in proper perspective. This is the healthy democracy. The democracy followed in the third world countries is all unhealthy and sick. In a real democracy the people are not all disturbed. They are introduced to the wrongs committed by the Government they have elected, through the media so that they can make up their minds for the next elections.

In the Religious fields also there are the people whose main object is to see that a particular executive committee elected for a particular period, does not succeed to do a good thing which would make it

popular. Because, if, in any way, it becomes popular the other ambitious people will not get their turn to hold the offices. So, even if they are taken in the committees, they will either suggest ways which would bring them failure or degradation, or they will just talk and at the time of an action will pull themselves off so that the workers are put to all hardships and never succeed in their mission. They are not concerned if this action of theirs brings a bad name to the society, of whose committee they are the members, or any way harms the position of the society itself. They are all covered with **TAMAS**. They are all self centred. They do not change even if they leave India and come to U.S.A. It is not the country that makes a man. It is his own nature, and wherever he goes, it follows him like the shadow does the body. So, to say or think that they are superior to the people living in India or East Africa, just because they are in California or America is totally a wrong notion. A Raakshasa will be Raakshasa only wherever he may go.

Another thing to be taken note of in this context is that the Yajna should be performed in a perfect way. All those, who perform the Yajna in their own way, without caring for the injunctions from great Maharshis, or wrongly chanting the Mantrs, are sinners because they misrepresent the Yajna and also make the efforts of the Yajamaana fruitless because, such a Yajna is useless and just the waste of time. That is why Dasharatha said' - "A man who performs a **VIDHIHEENA** Yajna (a Yajna going against the proper Vidhi) is immediately harmed. Therefore, please see everything goes on peacefully, without any wrong or

Digitized by Arya Samaj Foundation Chennai and eGangotri
mistake, and employ such people who are able to take
this Yajna to a successful end."

The officials assured him of full vigilance. The king, then, went inside the palace, told the whole story to the queens and asked them to be Vrati for the great Yajna, being performed for obtaining a son.

Question : What is meaning of 'to be Vrati' for the Yajna being performed?

Answer : When a man wants to do a work he must prepare himself mentally and physically for that. He should be concentrated in that work alone. That is what 'to be in Vrati' means. Let me explain it to you with an example. Recently, I was invited to perform a Rigveda Paaraayana Mahayajna at Bangalore (India). The family, that organized this yajna, is a very ideal one. They are all very good people. Before Yajna started I asked them to take the following **VRATAM**.

1. We shall get up early in the morning, prepare the Yajnavedi and Yajna-kunda well before the Yajna starts.
2. All preparations for seating the people, scholars and Vedpathis will be done and all the things essential for Yajna will be collected and placed by the Yajna- Kunda beforehand so that the people participate fully concentrated in Yajna and their minds are not diverted.
3. We shall all take bath and keep chanting OM and Gaayatree - Mantra till the Yajna starts. We shall not take coffee or anything else or talk any worldly

things till the morning Yajna is over and shall try to be in God alone.

4. We shall be pure vegetarian and will not take even onions or garlic with our food.
5. We shall take less food and will see that none on us falls sick during this period.
6. We shall not talk to other during performance and shall chant only the Mantra or **OM SVAAHAA**.
7. We shall be fully disciplined and punctual and shall not talk ill of or to anyone and shall be soft and sweet so that no one is hurt by us. We shall love each other and give respect due to everyone.

This Vratam created such a beautiful spiritual atmosphere that everybody praised the way Yajna was performed. The performers also felt some change in their nature and themselves. This is what Vratam does.

The Yajna changes Dasharatha

As per Dasharatha's instruction the horse was released followed by officials, Brahmanas and warriors to go over the country and the arrangements for big Ashvamedha Yajna started on the bank of Sarayu. The horse returned safely to the Yajnashaalaa after one year and the priests started Yajna with Rishi **RISHYASHRINGA** as the head. Rishi Vasishtha was not there. He did not show up after the meeting with Dasharatha one year back. Where was he? Was he angry with Dasharatha and boycotted the Yajna? If it was so, why did he not express the disagreement with

the proposal in the meeting itself? Was he afraid of the King? Or was he double - faced fellow like the Ministers now, whose 'Yes' stands for 'no'? No. Vasishtha was a Maharshi. He was not a common man of to day to play all these dirty politics. He was very much concerned about the future of the palace of which he was the head priest. In the earlier times the priests were not like those of today. Today the priest is concerned only with his Dakshina. He goes to a family whenever called to perform a ceremony. Performs pooja, eats a bellyfull, takes his Dakshina and quits. That's all. He is not concerned about the welfare or the progress of the family. He rarely cares if the family does not come up well or the children are not on religious lines or the problems do not allow the members of the family to sleep well and have the peace of mind. He is totally all of from the family or its problems. And even the families do not have any faith in these priests and they think them good for nothing but performing pooja now and then and go. But earlier a priest was meant to be the guide, Guru of that family. He would not only perform poojas and family festivals, but was concerned with the progress of the family and children, their marriages and welfare and was regularly consulted by the family members. They would listen to him and had full faith in him. Maharshi Vasishtha, too, worked on the same line. Dasharath's problem was his problems. He thought that if Dasharatha did not get a heir for the throne. He was also confident that he would right the wrong. That is why he did not prevent the king from going on his own way. Now it was the time for Vasishtha to act swiftly and wisely.

So, he invited Rishyashringa and put forth his scheme before him. He asked Rishyashringa to conduct the Yajna as the head priest and said - 'You know the Ashvamedha Yajna as proposed by the king, will not suffice for having the heir for Ayodhya's throne. The king Dasharatha is not having a son because of three hurdles - 1. The effect of Poorva - Karma 2. Impurity of mind and 3. Infertility of the queens. I am going to my Ashrama to perform **PRAAJAAPATVESHTI**, Yajna that is essential to have children, and shall prepare Charu (the medicine for the queens) and present myself at the Yajna at proper time. The Praajaapatyeshti will help Dasharatha to modify the effect of Poorva - karma and the medicine will enable the queens to have children. The only thing you have to do is to wash away the ego of the king from his mind which you can easily do with the help of Yajna. That is why I consented to his proposal to perform Ashvamedha Yajna, though it was out of the way. So, please take the seat of the head priest in the Yajna and as and when the horse comes back from the trip, start Ashvamedha Yajna with the help of other priests and do it such a way, with such a faith and Shraddha that it creates a beautiful atmosphere that washes the mind of the king and makes it pure and free from all sins. When you see that the mind of the king has totally changed., advise him at that proper time that you have to perform Putreshti Yajna for having a heir. Then, start with Purteshti Yajna and I will show up before Poornaahuti.

This was the scheme planned by Maharshi Vasishtha that was not revealed upon anyone till the end. The people, without knowing this background,

that is not very explicit in Ramayana but can be read between the lines on the basis of a few words in Shlokas, explained the presence of Rishyashringa in very unpleasant manners and said that as Dasharatha was an important person. Rishyashringa was appointed to go to the queens and produce children for him. Thus they explain that Ramachandra and others were not really the children of Dasharatha but of Rishyashringa. The twisting of meanings like this have made the mockery of Ramayana, the pious book of history, the highest treasure of Indian culture and Religion. Certainly these people will not go unpunished for their cruelty.

So, the Yajna started with Rishi Rishyashringa as the head priest. The Yajna was being performed strictly according to Scriptures and everybody was fully careful that no mistake was committed or nothing was omitted. Then, suddenly the Rishi went into meditation and after a while he told the king - "O king! as per your instructions we have performed the Ashvamedha Yajna. But I am sorry to say that it will not give you any heir. Therefore, if you permit, I wish to start 'Putreshti Yajna' as ordained in Atharva Veda. That is the only Yajna which gives children."

The king Dasharatha, by now, was totally changed. The Mantras and the atmosphere of Yajna had purified his mind and soul. Arrogance and ego had been washed away. He had become fully submissive. He said - "Why seek my permission? You know better what to do. I only want a son. Do whatever you think fit to get me one."

With these words of the king, Rishi started Putreshti Yajna. In the middle of Yajna, there was a surprise for the king. He was whole-heartedly and concentratedly giving the oblations in the Holy fire, when to his surprise he saw "a great man coming up near Havan Kunda. He was very glamorous and splendorous, strong and brave, bluish in colour with a red face and red clothes, bearing lion-like saffron-coloured hairs and moustaches, imbibed with good omens, decorated with beautiful ornaments, standing like a stout mountain, resembling the sun in splendour and brightness, and brightly red as the Holy fire. He was carrying a big bowl made of 24 carat gold covered with a silver lid under his garments. The bowl was full of Charu, a medicine made of milk and other ingredients as ordained in the Mantras. He was holding the bowl with great affection just like a husband holds his wife close to his chest. Watching the king caught with great surprise, he humbly introduced himself like this - "O king! I am the Praajaapatya Person. (One who performs Praajaapatyeshti is called as Praajaapatya Person. As already explained, he was none else than Maharshi Vasishtha)"

Another mistake committed by scholars in this context is that without knowing the explanation given by Maharshi Valmiki they have said in their books that it was the Holy fire itself which appeared before the king in the form of Supernatural man. Now, anybody can ask - "how can a fire change itself into a person?" And the whole episode as well as the story of Rama becomes false. These and so many other

interpretations that can not be digested easily by the generation of the this modern age of Science and Reasoning, has presented the whole story or Ramayana as a myth and an imaginary story. This attitude has helped the foreigners, who are at their best to degrade the Indian culture and Religion and whose aim is to prove that India had never produced a great man and that Indians were all barbarians and learnt culture only from them. With such interpretations the Indian poets and scholars have in their emotions unknowingly helped these foreigners in their mudslinging affairs and strengthened their hands. If we want to present out great men, who really existed on the earth and made a great history, we should take away all such misinterpretations and present the stories of our great men in such a way that they do not crate any complications and confusions. There should be nothing in their stories which is hard to be appreciated by the modern generation. Hearing the great man standing before him, the king requested him - "I am pleased to hear and meet you. You are welcome. Tell me what I can do for you."

"O king!" said the Great man to the king. " I have come here with this extraordinary gift for you. Here is the Divine Medicine prepared by the godly persons for your wives. Please take this Prasaadam inside and give it to them. They will bear beautiful godly children for you."

The king was very much pleased. He took the Holy bowl from the man, went into the house where the queens were seated and first of all gave half of that

Charu to his eldest queen Kausalyaa, Then, he made two halves of the remaining Charu and gave one part to the second queen Sumitraa. The remnant again was divided into two halves and one part of it was given to the third queen Keikayee. The fourth remaining portion was given once more to Sumitraa the middle queen.

Here again there is difference between the Ramacharit - Maanasa, written by Shri Tulsidas and the Valmiki Ramayana. But as Ramacharit - Maanasa is only a Bhakti - Kaavya (a poetry of devotion) the writer has not cared for the accuracy of the events as has been done by Valmiki whose main object was to present the true story of Rama to the world.

The Yajna was over. All the priests were fully honoured and send by the king, Rishyashringa, too, bid goodbye to the king and went to his Ashrama with his wife Shanta. After having performed the two big Yajnas very successfully, the king was very happy and spent his days in great peace and romance.

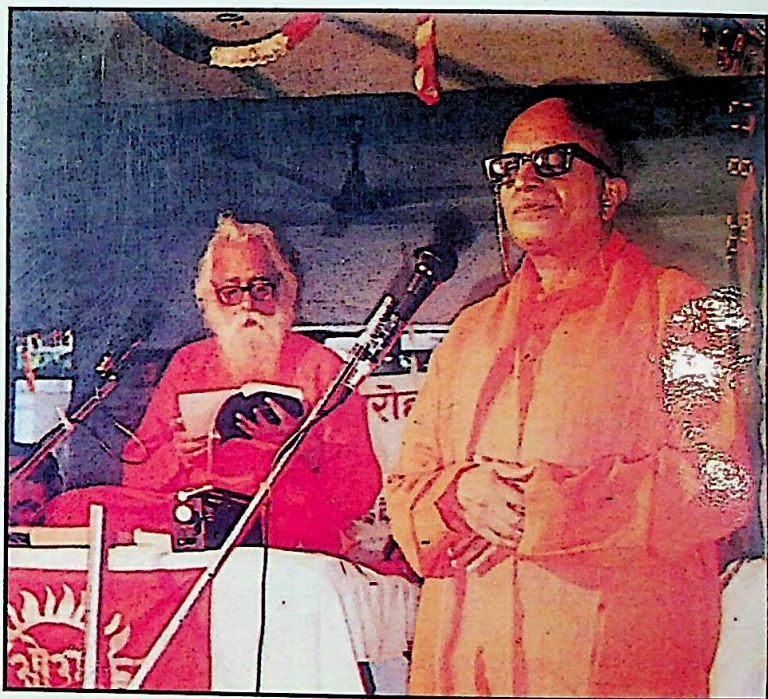
Nearly six seasons or twelve months passed by after the completion of Yajnas, when in the twelfth month the eldest queen Kaysalyaa gave birth to Rama. He was born on the ninth day of the month Chaitra Shukla. The day was reigned by the star Punarvasu. He came on the earth when the sun, the deity of his family, was appearing in the sky. So, according to Valmiki on that auspicious day, two suns were appearing together on the earth, one the sun and the other Rama, the Great Man of India.

Here, the stanza by Shri Tulsidas, has been wrongly interpreted and the word '**MADHYA DIVAS**' has

been wrongly construed to mean 'noon'. to suggest that Shri Rama according to Tulsidas, was born at noon. Here the phrase 'Madhya Divas' only means 'moderate days' and the same has been further reinforced by the poet by another phrase following it - i.e. '**ATI SEET NA GHAAMAA**' (meaning the days were neither cold nor hot). So, Tulsidas has not mentioned the time, he has only given the star and date. As per Valmiki the people of Ayodhya daily used to do 'Surya Namaskara' at the time of sunrise and on that day their Namaskara was aimed towards two suns - one of their earth other of their country. Bharata was born to Keikayee in Pushya Nakshatra and the twins - Laksmana and Shatrughna - to Sumitrāa in Aashleshāa Nakshatra.

OM SHAM





The Vedic (Hindu) Marriage is in existence since the day the vedas were revealed to them and Rishis acted on them. It is the 13th or 16th ceremonies in a person's life among the Hindus. It is a sacrament solemnized in accordance with an approved ritual enjoyed by the Vedas, and is as flexible as to suit all human beings in the world.

Dr. Swamy Sathyam, a graduate of Gurukul University Vrindabam, Mathura (UP), after entering into priesthood as early as 1949, performed several such simple marriages in countries like India, Kenya, South Africa, U.K., Canada S.A. etc, the marriages being within the community, inter-caste, inter-state, international, inter-religious. This book serves as an invaluable guide with full information and advice which are universal in character. With a mission to present such thing to the whole humanity Dr. Swamy Sathyam took to Sanyasa Deeksha on August 18, 1996 from Swamy Deekshananda Saraswati at Gurukul, Gautamnagar, New Delhi.